

True Treasure:

O R,

Thirtie holy Vowes.

CONTAINING
The briefe sum of all that
concernes the Christian C
rians conscientiable walking
with G O D

F I R S T B

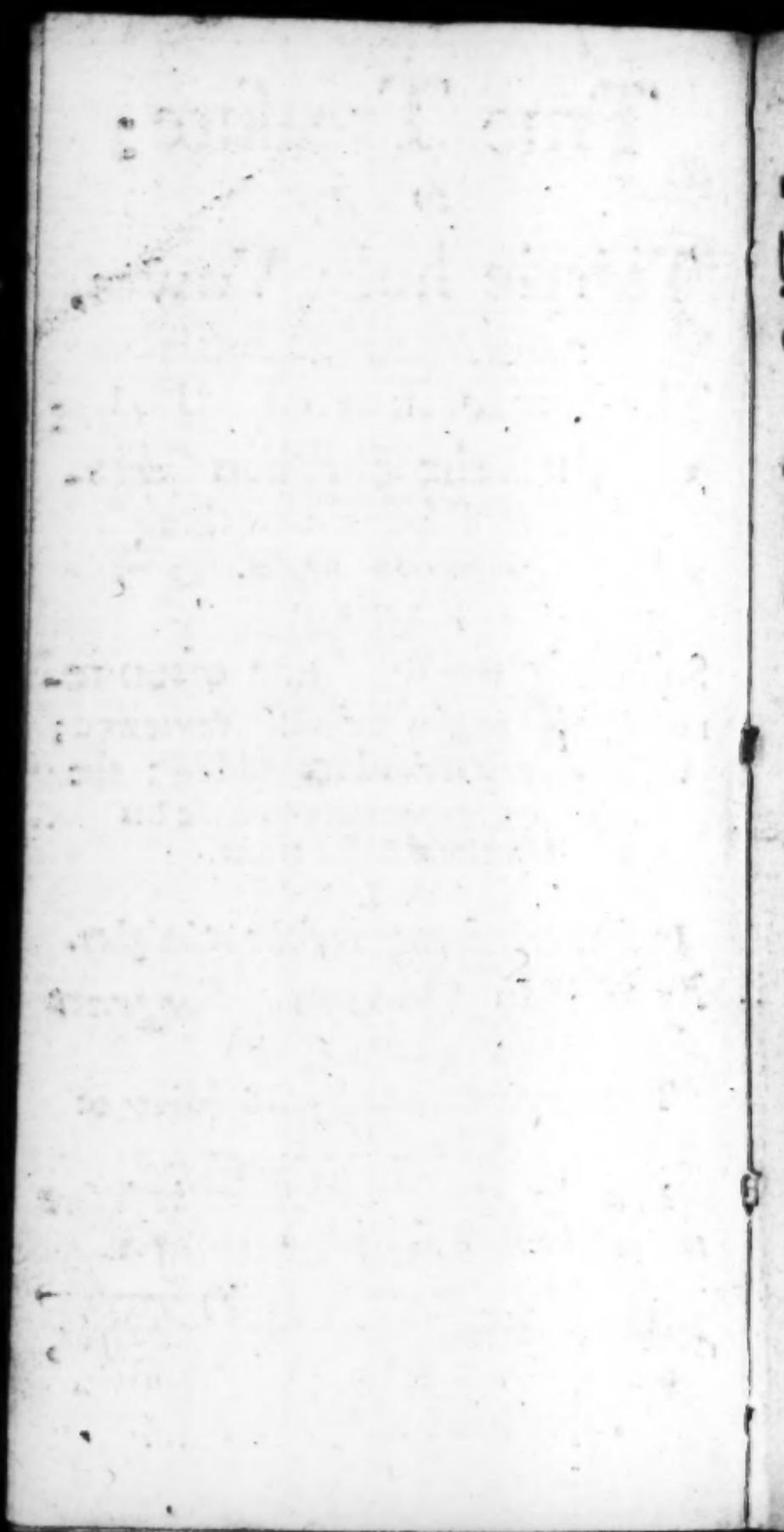
Solemnly made, since often re-
newed, and again seriously reviewed;
with some particulars added: the
more to encrease and confirme his
Christian Resolutions.

A L L

In the onely strength of the Almighty.
By Phillip Skippon, Sergeant
Major generall, &c.
The most unworthy Souldier of
Christ Jesus.

I am the Almighty God, walke before
me, and be thou upright, Gen. 17.1.

London, Printed for Samuel Enderby,
and are to be sold at his Shop in
Popes-head-Alley. 1644.





To all Souldiers of
reall honour and ho-
nesty, P. S. wisheth
all grace and good
successe in the
Lord JESUS.

Friends,



Aving by the
especial help
of my God,
finished and
published a Collection
A 4 of

The Epistle
of his promises of good
things to us : I here
present you with some
Vowes, of our obedi-
ence unto him : Had
not my imployments
for the Publique
hindred, I had by the
L O R D S assistance,
plainly proved every
Particular, by expresse
places of Scriptures ;
but I hope all is so con-
sonant to sound Do-
ctrine, and the pat-
terne of wholesome
words, that there needs

no

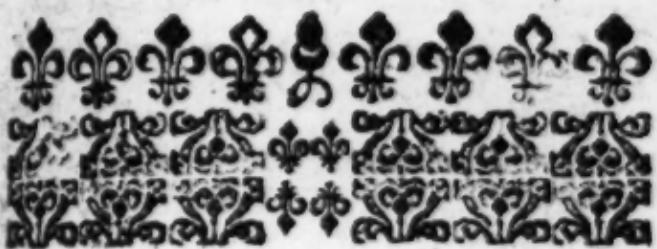
Dedicatory.

no dispute , I know in
these high flying times,
such meane matters as
these, are with many of
small esteeme : How-
ever, I humbly leave
them to the due consi-
deration of godly,
meeke and judicious
minded men , desiring
all may be for Christi-
an satisfaction, and no
way tend to unedifying
contention ; they con-
cerne Souldiers espe-
cially in many parti-
culars : Well, such as
the

The Epistle, &c.

the Worke is, if you
please to accept , and
make good use of it,
'tis all I desire from
you for it. Farewell
in Christ our Rede-
mer, *Amen.*

The



The maine parts of the
following Vowes, how ma-
ny there are in each Part,
and concerning what.

*The first maine part concer-
ning generall Obe-
dience.*

And containeth one Vow,
page 13.

The second part concerning
Gods Worship. 3

And containeth five Vowes.
1. Of sanctifying the Sabbath,
p. 15.
2. Of

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worship, | P. 21. |
| 3. Of Examination, | p. 26. |
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| | p. 38. |

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And containeth five Vowes.

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1. Of eschewing the abuse of the Marriage-bed, p. 58.
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And containeth seven Vowes.

1. Of avoyding evill Company, p. 65.
2. Of avoyding Excesse, p. 71.
3. Of avoyding fithinessse, p. 78.
4. Of avoyding passion, p. 81.
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7. Of wary walking, p. 94.

Th:

The Contents.

The sixth maine Part con- cerning his private Course.

And containeth three Vowes.

1. Of conversing with God, p. 98.
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3. Of calling to mind Gods especi-
all mercies, p. 106.

The seventh maine Part concerning his out- ward Estate.

And containeth five Vowes.

1. How to have a sanctified use
thereof, p. 110.
2. Of right using Gods blessings,
p. 120.
3. Of giving the tenth to holy
uses, p. 121.
4. Of avoyding suretship, p. 123.
5. Of avoyding running into debt,
p. 125.

The

The Contents.

The eighth maine Part, and
thirtieth Vow, con-
cerning preparing
for Death.

And containeth one Vow,
p. 128.

In all, Vowes 30

The Conclusion, concer-
ning seeking of, depen-
ding upon, awaiting for
Gods help and Blessing in
all and above all things.

p. 143.

Thus farre of the chiefe heads
of this Treatise.



A briefe Preadmonition.



MY Soule, be
Admonished
ever to say to
heart, and ne-
ver to forget
at what times ; namely, in
greatest feares and distresses,
Psal. 66. 13, 14. And in
what manner ; namely, with
fearfull imprecations a-
gainst thy selfe, in case of
disobedience ; these Vowes
have been made and renew-
ed, and that the Lord will
surely require these things
of thee, *Dent. 23. 21.*

Observe

Observe by the way
two things.

First, some expresse places out of sacred Scripture concerning holy Vows.

Secondly, his more espe-
ciall considerations, in ma-
king these Vows.

First, the plaine places.

Vow and pay unto the
Lord your God Pial. 76.ii.

David vowed unto the
mighty God of Jacob, Psal.
132. 3.

When

Two Observations.

When thou vowest a Vow
to God deferre not to pay it,
Eccles. 5. 4.

That which is gone out of
thy lippes, thou shalt keepe
and performe, Deut. 23. 23.

I will pay thee my Vowes
which my lips have uttered,
and my mouth hath spoken
when I was in trouble, Psal.
66. 13, 14.

Cursed be the deceiver,
which hath in his flocke a
male and voweth and sacri-
ficeth a corrupt thing, Mal.
1. 14.

If thou shalt forbear to
vow, it shall be no sinne unto
thee, Deut. 23. 22.

When thou shalt vow a
Vow unto the Lord thy God,
thou

Two Observations.

thou shalt not slack to pay it ;
for the Lord thy God will
surely require it of thee. and
it would be sinne unto thee,
Deut. 23. 21.

Better it is thou shouldest
not vow, then that thou
shouldest vow and not pay,
Eccles. 5. 5.

Suffer not thy mouth to
cause thy flesh to sinne, nei-
ther say before the Angel, it
was an erroir. Eccles. 5. 4.

To Vow and not to pay is
foolish, Eccles. 5. 4. trouble-
some, Prov. 20. 25. sinful,
Deut. 23. 21. dangerous
thing, Eccles. 5. 6.

Therefore according to the
Vow that thou vowest, so
thou must doe, Num. 6. 21.

Well

Two Observations.

Well Lord, I have sworne,
and by thy grace I will per-
forme it, that I will keep thy
righteous judgements, Psal.
119. 206.

See Job. 22. 27. Nah. 1. 15.
Isa. 19. 21. Acts 18. 18.
Gen. 28. 20. 1 Sam. 1. 11.
21. Joh. 1. 16. & 2. 9. Mat.
5. 33. Psal. 50. 14. & 2. 25.
& 61. 8. & 65. 1. & 116. 14.

Secondly, his especiall con-
siderations.

These Vowes are made,
not to insnare any mans
conscience, for every one is
left to his lawfull liberty,
nor as if it were possible for
himselfe or any other per-
fectedly to performe them;

For

Two Observations.

For al as he hath sinned, doth sinne, and is prone to sin, against every circumstance of every one of them continually, and in many things we sin all, Jam. 3. 2. but to testify his hearts unfained desire to walk with his God according to them, and how he resolves, by Gods grace will endeavour to pay them; and finding his many and great failings against them, to become yet more vile in his owne sight, 1 Sam. 6. 22. and to abhorre himselfe in dust and ashes, Job. 42. 6. in the sight of his most holy God, 1 Sam. 6. 20. the more earnestly to beg mercy, Psal. 51. grace, Heb. 4. 16. and compassion

Two Observations.

passion in Christ Jesus; also when at any time, in any particular, he shal hereafter stray from God, the more strictly (hereby) to recall himselfe, and return unto him, Ps. 119.
59. and although it be true, they cannot be fully observed, 2 Cor. 2.16. yet may they finely serve (as they are warranted by Gods Word) as good and helpfull rules to shew us our duty, and to further us therein, and to cause us the more clearly to see, and to make us the more sensible of our sinfullnesse and insufficiency, and so the more dearly to esteeme Christs merits, and in him Gods grace and mercy.

A Prayer.

II

A solemnne Prayer concerning
the right use of the fol-
lowing Vowes.

O My heavenly Father, my
onely sufficiency, without
whom I cannot thinke one
goodthought, but am most prone
to all evill : I most humbly and
unfaidely beseech thee, and urge
thee, in mercy, as thou haft pro-
mised, by the effectuall working
of thy holy Spirit ; notwithstanding
my most hainous sinfull-
nesse, exceeding great insuffici-
ency, and al other, though never
so many and great impedi-
ments, henceforth to direct,
firre up and strengthen me,
watchfully, seasonably, consci-
onably, feelingly and constant-
ly to remember, respect, apply
and performe, all, every one,
and each circumstance of these
my holy vowes (by thine owne

B

especi

A Prayer.

especiall grace) most solemnly made; often and earnestly renewed before and unto thy Majestie, to bind my selfe the more strictly against sinne, to serve thee. O be herein my strength and sufficiency, that my conscience hitherto foully polluted and terribly accusing, may be thoroughly purged ; and sweetly excuse me, yea in the very particulars wherein I have most offended, and am most prone to transgrelle ; that though when I have done my best, I come tarre short of my duty, yet that my hart may testifie for & unto me, I do the best I can, thogh I cannot do as I ought to please thee. My Lord, my God, give me thy grace according to the light of a well informed conscience (as hereby I have most strictly tyed my selfe) to walke humbly with and uprightly before thee, no more daring (as I have done) to offend

A Prayer.

3

ffend thee. To this end enable me to watch and pray, to wrastle, weep and cry unto thee, and never to give over; or let thee goe before thou hast herein blessed me, in granting this exceeding needfull a request; that I be not overcome of evill, but may overcome evill with good, and so wholly apply my selfe to doe thy will. Certainly thou wilt grant it in time and measure as thou seest fit. Lord, when, where, or howsoever, of ignorance, weaknesse, forgetfulness, or any other way I have done, doe or shall doe amisse, contrary to any of these rules and resolutions; Oh be thou entreated to cause me speedily and soundly to discerne, confess, bewaile, crave pardon for, and strength against the same: Oh restore and receive me, make me more wise, warned, watchfull and better governed after-

B 2 wards

wards thereby ; yea, renew mercy and grace unto me to this end I pray thee, and doe not suffer any of my failings or falso farre to discourage me as to drive me from thee, but make them to move me the more humbly and earnestly to draw nearer unto thee, and the more zealously to renew my holy purposes, yet the better to serve thee ; Oh doe not, doe not at all deny, refuse, reject, or turn from me !

○ Father of mercies, my most mercifull Father, I most humbly and unfainedly beseech and urge thee, vouchsafe freely and fully, in the most precious blood of thy Christ my Redeemer, to forget and forgive all my sinnes though never so many and heinous, against all and every one of these my holy vowes, and every circumstance of each, for I have innumerable times and wayes

A Prayer.

wayes most grossly and wilfully,
yea without ceasing offended in
every one : O require not these
things of me, for I cannot an-
swer thee one of ten thousand
thousands, but require them of
him my alone Saviour and al-
sufficient Surety, who hath fully
satisfied thee on my behalfe for
every one of these, as well as for
all or any of my other faults.
Oh grant me in the sence of thy
infinite, undeserved, never fai-
ling love, according to thy ex-
presse promises, to fly unto, and
trust in his merits ; notwithstanding
all my grievous viola-
tions of all and every one of
these most solemne vowes, and
cause me to feel the same most
precious balme of Gillead, to
ease, heale and comfort my most
sinfull and sorrowfull soule : for
his infinite sufferings sake, turn
thy deserved wrath from me,
and deale gratisly with me,

A Prayer.

give me assurance of pardon from, and peace with thee: O Lord my God, worke, worke, worke and help, speedily, effectually and constantly: I beg of thee, that at all times, and in all things, I may with all my heart offer my selfe unto thee, that through thy infinite patience I may escape thy justly merited vengeance, and by thy undeserved mercy enjoy thy loving favour, which is better then life. All through the al-sufficient satisfaction and perpetuall intercession of thy most deare and onely Sonne, my alone sweet Saviour and sole sufficient Mediator
Christ Jesus,
Amen and
Amen.

The

7

The following Vowes briefly
expressed, the more ea-
sily to be remembred
for present Medi-
tation and
Prayer.

- 1 To have respect to all Gods Commandements, and to turne from every evill way.
- 2 To make strict conscience of sanctifying the Sabbath every where continually.
- 3 To imbrace every part of Gods worship every day, as may be possibly and conveniently, without superstition or wilfull neglect.
- 4 To examine our repentance and faith by the Law and Gos-
B 4 pell,

2 The following Vowes

pell, frequently, seriously and impartially as in Gods presence, who sees our carriage towards him in this weighty worke.

5 To celebrate the severall kinds of religious fasts, seasonably and solemnly, as every extraordinary occasion may require.

6 To receive the Lords Supper, or the Sacrament of the Body and Blood of our blessed Saviour, reverently and fruitfully, when and wherefover we possibly may.

7 To oppose and punish wicked men and wickednesse, by all means we can.

8 To cherish and assist good men and goodnesse in like manner.

9 To give good example in our particular calling by avoyding the common sins thereof, and keeping a good conscience there-

therein, and by walking worthily continually.

10 In all causes of Counsell, and courses of Justice to be well advised and impartial.

11 In the Leaguer to carry our selves as in the fight of God in all Christian wisdome, sincerely and with all circumspection before men worthily.

12 To abstaine from all abusis of the marriage bed.

13 To labour the conversion and edification of wife, children, servants, or any other under our roose, by all good meanes possible.

14 To demean our selves wisely in all our wayes among them.

15 To eschew evill company continually.

16 To avoid all excesse every where, all drunkennesse especially.

17 To watch against all
B 5 filthy-

10 The following Vowes

filthinesse in all places.

18 To take heed of breaking out into passion upon any occasion.

19 To set our selves against al misgovernement of the tongue without ceasing.

20 To stirre up our selves to edifie others in all places, upon all occasions, and by all means we can.

21 To demean our selves warily in all things.

22 To converse with God in holy matters.

23 To keep our selves in awe by holy meditations.

24 To call to mind the Lords especiall mercies.

25 To labour for a sanctified use of our outward condition whatsoever the same is or may be.

26 To put all Gods blessings to the best use.

27 To give the tenth of all increase

briefely expressed. **ix**

increase to holy uses.

28 To avoid suretiship to the uttermost.

29 To forbeare running into, and to endeavour to get out of debt by all meanes we can.

30 To prepare consonably, carefully and constantly for the day of death.

The conclusion, to seek, depend upon, and await for the Lords onely help and blessing in every respect, Psal. 28. 7. & 127. 1. 2. Phil. 4. 13.

Amen my Lord, my God, my Father, according to thy mercy, power and truth in Jesus Christ, Amen,
Amen.

Proofes.

1 Psa. 119. 6. 101. 2 4. Com.

3 Psal. 55. 17. 4 Lam. 3. 47. 5
Joel 2. 12, 13. Zach. 12. 12. to the
end. Da. 9. 3. &c. 1 Cor. 11. 26 to 32

7 Psal.

7 Ps. 101. & 13. 4. & Ps. 15.
4. & 16. 3. 9 Acts 24. 14. &
23. 1. 10 Deut. 16. 18, 19. Pro.
21. 3. 11 Deut. 23. 14. 1 Sam.
16. 18. & 18. 5. 14. 30, 13
Levitic. 18. 19. Joel 2. 16. Rom.
13. 13. 13 Deut. 6. 7. 14 Psa.
101. 15 Psa. 1. 1. Prov. 1. 10.
15. 16 Isa. 5. 11. 22. 17 Job
31. 5. Rom. 13. 13. 18 Pro. 14.
17. 29. & 15. 1. 18. 19 Psal.
39. 1. & 17. 3. 20 1 Thes. 5.
11. 1 Cor. 14. 26. 21 Ephe. 5.
15. Ex. 23. 13. 22 Phil. 3. 20.
23 Psal. 4. 4. & 33. 8. & 119.
161. 24 Ps. 40. 5. 35 1 Tim.
4. 5. 26 Mat. 25. 16. 27 Gen.
28. 20, 21, 22. 28 Prov. 6. 1.
& 11. 15. 29 Rom. 13. 8. Ps. 37.
21. 30 Isa. 31. 1. Mat. 24. 42.
Mark. 13. 37.

f. 15.

4. &

. Pro.

Sam.

. 13

Rom.

Psa.

10.

Joh

. 14.

Psal.

. 5.

. 5.

2d.

19.

im.

en.

. I.

37.

42.

3e

The Vowes first briefly pla-
ced, and in order explained,
and how he ought, and pur-
poseth by Gods grace to
performe them.

The first maine part containing
the first Vow, concerning
generall Obedience.

As to have respect to all Gods
Commandements, and to turne
from every evill way.

That is,

Sincerely, watchfully, wil-
lingly, constantly, in
thought, word, behaviour
and conversation, wherefover
he is, with whomsoever he hath

14 I. Vow general obedience.

to doe, and in whatsoever he takes in hand, according to the light of a well informed conscience ; to set himselfe against whatsoever is unlawfull and unbecoming before God and man ; to the uttermost avoiding all the occasions of any sinne, and all appearance of every evill, and to imbrace every warrantable and commendable duty, and all good meanes that may further thereunto ; abhorring all respects of pleasures, profits, feares, flattery, friends, favour, intreaty, threats, compulsion, company, fashion or custome, multitudes, examples, though of (otherwise) good men, speaking against of great men, and the like, that would mislead me, breaking through all impediments, not dispensing with himselfe in any particular, approving himselfe to the Lord in all things, and above all seeing

king his glory in the conscientia-
ble discharge of his duty.

The second maine part con-
taining five Vowes, con-
cerning Gods holy
Worship.

First, to make strict conscience
of sanctifying the Sabbath
every where continually.

Before it come

TO remember the same, to
prepare therefore, to strive
for longing thereafter, to clese
himselfe to sanctifie the same,
wisely, carefully and constant-
ly to prevent or remove in him-
selfe, his, or others (all that he
can) whatsoever would occasi-
on the prophaning, or hinder
the hallowing thercof on the
contrary

16 *I I. Vow, of sanctifying*
contrary, embracing and fur-
thering all that may further so
holy a duty, to pray to be pre-
pared thereto, to keep his heart
busied with good thoughts, and
tongue with good speeches the
night before ; yea, if it may be
with possible conveniency, to
call those about him together in
the afternoone on Saturday, the
more solemnly and throughly
to teach them their duty there-
in ; and to stirre up our selves
the better hereto, often calling
upon, and urging of them to fi-
nish our owne works timely and
diligently, that our hearts be not
troubled with the cares of them,
nor our hands tempted to worke
about them on the Sabbath ; in
especiall manner to prevent and
breake off all domesticall griev-
ances and perturbations, be-
cause heart-burnings, discords,
and disorders among the mem-
bers of the Family extend their
infection

infection and hurt even to the prophanation of the Sabbath; neither doth the Lord look to be served aright in his house, if people live not quietly, lovingly and dutifully in their houses; aske experience and be warned, for God will be sanctified in those that draw near unto him.

When the Sabbath is come

TO arise early, to give himself throughout the whole day without weariness, with all diligence and delight to the severall duties of the day in Gods house, in his family, in private; as to hearing, reading, prayer, meditation, conference, Catechizing, singing Psalms, every duty seasonably, reverently, attentively, feelingly, profitably, to devide the times aright for every publique family and private duty, that all be done orderly

18 *II. Now, of sanctifying*

orderly, without hast or confusi-
on, that the one be not a hind-
rance but a furtherance to the
other ; to watch against all
worldly, vaine and unedifying,
much more all wicked thoughts,
words and works throughout the
whole day ; entertaining onely
heavenly Meditations, speeches
and actions, when of necessity
he shall be hindered by any im-
portunate and unavoidable duty
of his particular calling ; as re-
moving, marching, watching,
quartering, sayling, and the
like : To consider it is the
Lords day , and as may most
stand with Christian conveni-
ency, to lay hold on every op-
portunity, to doe or receive all
the good he can ; to seperate
himself, that he may with more
freedome be the better busied ; to
take occasion to speake of good
things with those I know to be
well inclined ; to keepe his heart
close

close to the Lord; when it cometh to the push, not onely to know, write and say thus, but by Gods grace to practice accordingly; to avoid forgetfulness, neglect and sloth; to take heed of tippling, immoderate eating, and whatsoever would make heavy and unfit for heavenly duties, or distract from them; not yeelding willingly to any thing that is contrary to the warrantable strictn. sic. of that day by no means, dispensing to transgresse in the least against conscience; a bewailing, craving pardon for, and Reformation of whatsoever he knowes amiss; believing the gracious acceptation of, and a waiting for his promised blessing upon his poore performances; notwithstanding the weakness of them, and all other hinderances, onely through Christ Jesus; so giving himselfe to seive the Lord on his day wholly.

Besides

20 Of sanctifying the Sabbath

Besides these.

A S occasion requires to exercise Charity to the poore, mercy towards our selves and others ; yea, to our servants and carrell, which are both to rest that day , yea , in time of earing and harvest : Further, we our selves must rest also from all works of pleasure and profit ; we may take convenient sustenance, and that with others, and must yeeld to works of instant and urgent necessity ; for he that is Lord of the Sabbath faith, it is lawfull for us to doe good on the Sabbath day.

The

The third Vow, and second
of this second maine
part.

To imbrace every part of Gods
worship every day, as he
may possibly and conve-
niently without su-
perstition and wil-
full neglect.

That is,

First, in private to pray for
himselfe, his family and Gods
people, as most pressing occasi-
ons require, to read in Gods
word, and somewhat in a good
book, to examine himselfe by
some part of the true watch, to
call to mind his vowes, to re-
member some of Gods promi-
ses, to meditate on some good
pointe

22 III. *Vow, worship*

point, to sing part of a Psalme, all in the freest and sickest sea-
son.

Secondly, in his family, mor-
ning and evening to pray, to
read in Gods word, and some-
what in a good book, to conferre
of good things, to sing part of a
Psalme, to pray before, and to
give thanks after meales, to sea-
son them with good discourse,
to catechise his children once a
day.

Thirdly, to lay hold on every
occasion, for each part of Gods
publique worship.

In every one

To set himselfe to seeke the
Lord.

Preparedly, with premedita-
tion.

Understandingly, knowing
what he goes about.

Deliberately, not flubbering-
ly, nor in hast, or wishing the
work over.

Hun-

Humbly, he being so evill,
and God so holy.

Feelingly, that his heart la-
bour in the action, and be afte-
ted.

Zealously, with earnestnesse
and stretched out affections till
the work be ended.

Seasonably, when he may be
least distracted, and doe him-
selfe and others the most good.

Willingly, not as puld by the
ears, or forced, shaking oft back-
wardnesse.

Chearfully, striving against
coldnesse, dulnesse, deadheart-
ednesse and drowsinesse.

Instantly, without delay, or
deferring till another time.

Constantly, at set times, if it
may be, catching at conveni-
ency.

Conscionably, because the
Lord requires it.

Not customarily, for fashi-
on's sake, or any by respect.

In

24 Worship the Lord daily.

In sincerity, not to be seen of men, but approving his heart to God.

Resolutely, though nick-named, scorned and opposed.

Singularly, though never so few doe so.

Secretly, in every private and family duty, avoiding all loudnesse and open shewes, as farre as possible may be.

In faith especially, resting on the Lords promised acceptation and blessing in Christ Jesus.

In hope, awaiting the experimentall performance thereof.

With sound application to his especiall occasions.

With upright and earnest resolutions to obey.

Powerfully practising accordingly.

All in the strength of the Lord, as to, and in the sight of the Lord as well as he can, though he cannot as he ought,

with

with true though weak desire to
scare his name.

These following Exceptions
may lawfully hinder or alter
the precise times of perfor-
ming the foresaid duties,
and sometimes some
one or more of the
duties them-
selves.

As

Being visited with sicknesse,
or being withdrawne by the
worke of his calling, or other
urgent occasions as will not ad-
mit of delay ; journeyng by wa-
ter or land, being in places and
company where he cannot with
christian conveniency, neither
need the times be so strictly stood

C

upon,

26 III. Vow, for fasting, &c.

upon, if the duties be at some other times performed: Yet not to neglect or delay, when and where he may serve the Lord, as he will answer to the Lord, who searcheth the hearts; alwayes labouring to redeeme the time, and not to trouble himself, although he alter some duties, and performe others in their places, his conscience bearing him witness, that he still desires to serve the Lord the better thereby.

The fourth Vow and third
of this maine part, concerning
Examination.

To examine his repentance and faith by the Law and Gospell, frequently, seriously and impartially, as in Gods presence, who sees his carriage towards him in this weighty worke.

That

That is,

According to Master Brinsford's Exposition of the Law and Gospell, in his book called *The first part of the true watch and rule of life* (being in his judgement the best help for this use that ever he met withall) to try his thoughts, words and wayes past, present and to come, &c.

For the times,

Ordinarily before every Sabbath, more especially before receiving the Sacrament, and before a publique Family, or private Fast; but most of all in assayre sicknesse, or any other great calamity, or being summoned by death, that he may not live in any knowne sinne, or the omission of any required duty without repentence; to chuse such times of the day, and to seek out such places at home, or abroad, in field or Garrison,

28 *IV. Vow, concerning*

when and where he may be most private and least hindered, and be surest to prevent and escape all company and other distractions.

And further,

For more conveniency and less tediousnes, to take so much every day, that the whole may be gone through every week or moneth, or somewhat every day till all be gone through at best leisure, and then to begin again; or otherwise according to Christian discretion, with all carefulnesse, without superstition or negligence.

But when, where and in what Order soever.

To set his heart and affections aright, as in the presence of the al-knowing God, with whom I have to doe; when he begins, to begin with solemnie prayer, to

Labour

labour that his heart goe along with each part of the foreaid rule, purposing to practise every particular, with feeling affection and settled devotion, to meditate and pray according to his written quotations joyned to that rule of Examination; to mourne for every sinne committed, begging pardon in Christ, and the imputation and application of his most perfect obedience and al-sufficient satisfaction; craving freedome from punishment, pleading and urging the Lord, with his Saviours infinite merits, and perpetuall mediation; desiring preservation from all sinne, especially from those he is most prone unto, and in danger of; yea, from such as he thinkes least of, or conceives himselfe freest from; to aske those graces he most wanis; to give thanks for every grace in any measure attained unto, and

30 IV. Vow, concerning, &c.

for deliverance out of those sins he hath lived in, and for preservation from many and grievous sinnes, into which he was often ready to fall ; yea, daily from those sinnes to which he is most prone, or to which he is most tempted, or which are most incident to his particular calling and common conversation ; yea from those he least thought of, and so least feared ; and for faith, comfort and assurance, in respect of every Article of his beleef in the forenamed true Watch, to be thankfull for the least beginnings, to bewaile and beg supply of his wants ; so labouring for faith and a good conscience, to apply himselfe to discharge each part of his duty, without putting off from day to day, or from one time to another, resisting dead-heartednesse and wearinesse, being a duty concerning him so neerly.

The

The fifth Vow, and fourth of this
maine part concerning ho-
ly Fasting.

To celebrate the severall kinds
of religious Fasts, seasonably,
and solemnly, as every ex-
traordinary occasion
requires.

That is,
In publique

With Gods people, according
to the occasion, time and
manner appointed by authori-
ty, upon such generall, to adde
his owne, and his Families espe-
ciall occasions ; wisely to watch
for, catch hold of, and attend
upon every extraordinary occa-
sion which God presents, where-
by he (as) calls upon him to this
work.

50 *V. Vow, concerning*

In his Family and alone.

Having fallen into any grie-
vous sinne, or being in any great
calamity, or desiring any espe-
ciall inward grace, or outward
blessing, or deliverance out of
any great distresse, or fearing,
or feeling any outward judge-
ment ; to seek the preventing,
removing, or sanctifying the
same ; yea, in whatsoever in-
ward or outward misery, he or
his may be, in this especiall
manner (as an especiall meane
that the Lord hath most graci-
ously left to his to attaine the
same) to seek all help from hea-
ven.

More especially,

As (by the especiall grace of
God) it hath been, he also re-
solves it shall be his constant
course, to begin every new yeer
in this manner ; also, ever when
the Lord calls him out of his
garrison into the field (being
then

then to expect more then ordinary hard and perilous imployments) thus most humbly and unsafinedly to crave grace, wisdom and good government, sufficiency, health, safety and good successe, as need may require; As also, that the Lord will please to watch over every one of his at home, for good in every respect, all the time of his absence from them; and if it be his blessed will, we may enjoy a comfortable meeting, &c. with our particulars, to remember the generall necessities of Gods Church and Children; yea, sometimes to set such dayes a part on their behalfe, as fellow-feeling members of the same body, whereof Christ Jesus is the head; and as we would they should doe the like for us in our calamities.

The time for such solemnities.

Cannot (in his judgement) be
lesse then from even to even,
one ordinary meal & being onely
forborne.

All which time to abstaine
from eating and drinking , so
farre as nature be not weakened
(as may happen to some aged,
sick or weakly disposed persons,
or women with childe, or the like,
who are to preferre mercy be-
fore sacrifice) and so be made
the more unfit to performe holy
duties ; to lay aside our best ap-
parrell, sweet smels, musick, or
any other thing that would de-
light us. Further, to forbear all
works of our calling, use of the
Marriage-bed, fulnesse of sleep,
yea, whatsoever would hinder
before , distre in, or any way
violate, soe just a service.

To weigh

Considerately and thoroughly the urgent occasions thereof, and how happy we shall be in obtaining what we want or escaping what we feare or suffer, thereby to stirre us up the more submissively and earnestly to crave the same.

To prepare for, and to keepe the same as the Sabbath.

All the whole day to apply himselfe to the consonable, orderly and constant performance of every holy duty ; to come before the Lord herein with meditation, preparation, examination and deliberation; in obedience and repentance, confidently and patiently awaiting a blessing from above; which he hath expressly promised to leave behind him ; and as the Lord hath in this respect done

36 *V. Vow, concerning*

done to others of his wonderful-
ly, yea, to him and his informer
greatest extremities often and
most remarkably ; this onely of
his owne meere mercy in Christ
Jesus ; in every pressing necessi-
ty chiefly, be we never so un-
worthy, and be our duty dis-
charged never so weakly, if but
sincerely ; thus labouring, our
labour shall not be in vaine,
but be rewarded graciously, plen-
tifully and assuredly ; for was
hipocriticall and monstrously
wicked *Ahab* regarded, heard,
and spared, who was onely with
the threatening terrified, and
thereby but outwardly hum-
bled ? what will not our recon-
ciled God and most tender-
hearted Father doe for his ? how
will he then regard, heare,
spare and help his ? who (by his
good grace) in their extremity
thus draw neere unto him, hum-
ble themselves before him, and
seek

ful-
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essi-
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and
seek

seek all help onely from him ;
with true contrition, filiall fear,
humility of heart, sincerity of
spirit, Christian confidence and
faith unfained; who ever hath at
any time, in any thing , in this
manner sought his God aright,
that hath been sent away suc-
courlesse ? and hath not either
obtained the thing he desired,
or that which his experience
must confessie was much better
for him ? the like may we look
for undoubtedly; Lord cause me
thus to seek thee, and I am sure
thou wilt (as thou hast done and
declared) work for me wonder-
fully.

The



*The sixth Vow, and fift of this
maine part, concerning recei-
ving the Lords Supper.*

To receive the Sacrament of the Body and Blood of our blessed Saviour reverently and fruitfully, when and where soever he possibly may.

¶ That is, before receiving,
Alwayes, oftentimes to call to mind and apply the particulars which the Lord requires of us before, at and after receiving, and what good the Lord sheweth and assureth to his in the Sacrament (as followeth in briefe) and then to turne all into an humble and earnest prayer, for the Lords especiall assistance and blessing ; not forgetting to give thanks

thanks for grace and comfort received, nor to humble himselfe for present wants ; and former abusing this holy Ordinance, which might now hinder Gods grace, mercy, acceptation, and blessing in this work ; or procure his threatned judgments to the prophanning thereof; now especially to practise the forementioned duty of examination ; to remember and lay to heart with heavenly mindednesse the sacred mysteries of this blessed Ordinance ; to imbrace the same in obedience to his sweet Saviours command, who sayes, doe this ; and that the more solemnly to celebrate the remembrance of his death for me, being the chiefe end thereof, and the more openly to confess his name thereby ; bewailing his owne most sinfull condition in generall, and his especiall sinnes in speci-

40 VI. *Vow, concerning*

especiall manner, resoluing untainedly to break them all off, and to serve the Lord in all good conscience afterward; not leaving out any onc known sinne for any respect; herein dealing as before the Lord directly, as he would the Lord should blesse and not plague him in this great duty; looking from himselfe, from his owne hainous sinfullnesse, extreme unworthinesse, and most accurfed naturall condition, to the so freely, plainly, plentifully, infallibly, assured mercies in his most faithfull promises through the alone al-sufficient satisfaction of his onely Saviour Christ Jesus; so denying himselfe utterly, labouring to seek and find all mercy, grace, peace, comfort and happiness; all wisdome righteousness, sanctification and redemption in him onely; resol
ving

ring to live in all love, peace,
and Christian Charity with e-
very one continually ; for-
giving, forgiving fore-passed
injuries, utterly passing by off-
ences wisely ; where distaste
hath beene, or heart-burning
may be, to seeke and accept
reconciliation seriously and
gladly ; to converse quietly ;
to doe good for ill heartily and
unweariedly.

Approaching to the Lords Table,
To be filled with all holy af-
flections, to give no way to the
contrary thoughts, being busie
about so heavenly a duty ; to
shew a most reverent gesture,
as in the presence of the Lord
of, and over all ; the great
King and Master of this Feast,
who is a most holy God, and
will be sanctified in body and
spirit of those that draw neare
unto him, as in the sight of the
most

42 VI. *Vow concerning*
most glorious Angels, and Gods
holy Congregation.

All the time of Ministratiōn,
To remember, distinguish and
apply the severall ceremonies,
and their significations with
godly sorrow, lively faith,
sweet comfort, entire thank-
fullnesse, &c. as is more at large
in Master Brinslyes true Watch,
the first part, Pag. 145, 146,
147.

Going from the Table,
To rest assured that I doe and
shall as certainly enjoy the
thing signified, even the Body
and Blood of Christ, for the
free and full remission of all his
sinnes, and salvation of his soul,
as he hath outwardly received
the outward signes therof
Bread and Wine; also, that as
he received the seals of the Co-
venant, so he doth and shall
partake of all the good contain-
ned

Gods
sed therein; as in briefe, in
this lite, for the inward man,
perfect justification, true san-
ctification, more strength a-
gainst all sinne and especiall
corruptions; more fitnesse to
serve God in all things; espe-
cially wherein he hath most fai-
led; encrease of perseveraunce
in all saving graces: for the out-
ward man, a good name, a com-
petent estate, safety from har-
m, supply of good, sanctified use of
all for, or a turning all to his
good; good health, good suc-
cess, &c. In the end, a blessed
end; and in the World to come
in Heaven, absolute holiness,
and the fulnesse of all bleſſed-
nesse for evermore; yea, every
one of these undoubtedly; for
the Lord is in earnest, and
meanes not, will not, cannot
deceive us.

After.

After receiving,

His whole life must be a testimony of thankfulness for such inestimable benefits, least if after receiving, he returne to his old byas againe, and that prove a wofull testimony against him, hee hath not received rightly, and so instead of the former blessings, hee feele the contrary judgements as a just recompence of prophaning so sacred and weighty a duty ; therefore to giye thankes for grace and comfort againe vouchsafed ; to be humbled, and crave pardon for what was amiss in preparation and receiving ; to desire and await for the Lords most mercifull promised, and in the Sacrament assured assistance, and blessing, &c. See in the true Watch, Pag. 148.

The third maine part concerning
his particular Calling, and con-
taineth five Vowes.

The seventh Vow, and first of
this maine part.

To oppose and punish wicked
men and wickednesse by all
meanes he can.

That is,
TO discover and discouter-
nance, to speake and to set
himself against such, according
to his place and power, in all
Christian wisdome and zeale ;
yes, though they be neare to
him, and greater then he; to re-
prove them, when words will
not help, nor authority cannot
prevaille, to shew in his coun-
ter-nance and carriage his unfained
dislike

VII. How of opposing, &c. 46

dislike of such persons and courses ; mourning and sighing for those he cannot reforme, and for what he cannot mend ; not judging the worst, but hoping the best of them, praying for them, shewing a meek and charitable disposition towards them ; so leaving them to the Lord to deale as he pleaseth with them.

The eighth Vow, and second of
this maine part.

To cherish and assist good men,
and goodnesse in like
manner.

That is,

TO enquire after, to converse
with such, finding in them
words of wisdom and truth of
goodnesse, though in much
weaknesse; after triall, to be
open hearted, cheerfull counte-
nanced, fairly carriaged, and
friendly in speeches towards
them; speaking good of them;
and if occasion requires speak-
ing for them; yea, though they
be meane in the world; and
though it be before great men,
or such as for goodnesse scorne
them, if they be not present (*in
case*)

¶ 8. Now of furthering, &c.

case any ill be spoken against them) to speak the best of them, out of Gods Word to advise and encourage them, to beare with, and take no notice of meer frailties in them; circumfpectly and seriously to admonish them, in their outward need to relieve them; to say nor do nothing that may shame or wrong them; by no meanes before any to slight them; to take heed he no way provoke, grieve, vex or perplex them; for his sake to whom they belong to labour for inward affection towards them; Christianly to respect them; heartily to pray for them, and conscientially to immitate their good examples of piety, good government and true worth he observes in them.

The ninth Vow, and third of this
maine part.

To give good example therein,
avoiding the common sinnes
therof, keeping a good con-
science, and walking wot-
thily continually.

That is,
To set himselfe in especiall
manner against those parti-
ll sinnes he most dislikes, re-
proves & speaks against in others,
or which he hath any way beeene
med for; or if some haue just-
(though out of their malic.)
ly in his teeth, (as excess,
passion, bearing injuries in
mind, &c.) above all to have
nothing to doe with any wayes
of deceit or violence against the
lands service, or poore Sould-
iers; neither in advice, si-
lence-

D silence-

50. IX. Vow, of giving

lence, liking, consent, word or
work, to yeeld thereunto ;
though some with all manner of
reasons would perswade to the
same, though he suffer never so
much therefore ; or whatsoever
help in distresse, or benefit to
him or his might come thereby.
But in the strength of the Al-
mighty which hitherto in this
respect hath upheld him re-
markably, to hold fast his inte-
grity, in well doing to commend
all to the Lords disposing wholly,
who hath taken it on him-
selfe, to take care for him and
his continually ; to trust his
God most in greatest extremity ;
to deale faithfully and equally,
as he will give account to the
Lord, answer before the strictest
authority ; declare to honest
men truly, and as he would be
dealt by ; so endeavouring to
keepe a good conscience in all
things towards God and men.

and to carry himselfe unblameably and worthily ; none (no not those that most strictly observe, or mischievously malice him, and wish, seek and would be glad of his shame and harm, may have advantage against him.

¶¶¶¶¶
*The tenth Vow, and fourth of
this maine part.*

In all causes of Counsell and courses of Justice, to be well advised and impartiall.

That is,

Hearing all particulars and parties deliberately and soberly, examining every circumstance over and over throughly, to weigh all seriously ; being assed (as the cause requireth) to give his advice to the purpose

D 2 briefly

52 *II Vow, of worthy*

briefly and discreetly, when his
turne comes, with a settled spi-
rit, grave countenance, well
placed and few words (accor-
ding to the rule of right) to
passte his sentence without any
by respect; plainly, freely,
boldly and impartially, who so-
ever be present, whatsoever o-
thers opinions are, though no
more be of his mind; yea, though
he should be frowned upon,
mighted and censured for his la-
bour.

*The eleventh Vow, and fifth of
this maine part.*

In the Leaguer, to carry him-
selfe in all Christian wisdome
sincerely in the sight of God,
and with all circumspection
worthily before men.

That is,

BEsides that, he is to have due
regard unto the second and
third Vow concerning the Sab-
bath;

walking in the Leaguer. 53

bath, and Gods worship daily; when we lye still on shipboard; or saile, as farre as may stand with Christian' conveniency, to call his company(at least once a day) together, to pray with them, to read Gods Word and some good thing to them, to sing Psalmes, and to have good discourse among them.

Before every dayes marching,
To put up some brief and pertinent prayer to the Lord, for the Army, for our Regiment, for his Company, for himselfe.

In marching,
To labour to enterteine, and to nourish and poure out such meditations before the Lord, as in especiall manner concern the present generall, and his owne particular occasions.

When we rest,
To returne thankes, and to

54 *I I Vow; cf worthy
renew supplications to the Al-
mighty.*

*In every imployment,
To expresse such piety as may
testifie to his owne Conscience,
that he acknowledgeth the be-
ginnning, progresse and issue of
all his well doing and welfare,
to be from Heaven onely.*

*More especially when his tyme
comes to watch,*

*Be it when, where, or upon
what occasion soever, to pray
and rest assured, that the Lords
watching with, for, and over
us; onely must and will, and
can secure us: To give his most
gracious Majesty onely all the
glory for our safety, and that all
hath gone well with us, and that
we were not affronted, surprized,
ruined, and made to feare, flye
and fall by our Enemies when
we watched.*

Principally

Principally in or against any per-
sons imployment.

In the expectation thereof, and
to be well prepared therefore,
(be it never so hard and dan-
gerous) with all humilitie and car-
nestneſſe, oftentimes to ſeeke of
God all direction, courage of
heart, strength of body ; all ſu-
fficiency to doe worthily, all pre-
ſervation from ſhame and
harm, and all good ſucceſſe,
with his ſoule begging of the
Lord (however else he pleafe to
deale with him) not to leave him
to to miſdemeane himſelfe ; or
that any miſhap ſhould befall
him, whereby his Christian
profession ſhould be diſgraced,
his honest repute blemiſhed, or
the mouth of ſcorne and injury
opened, to urge his God herein
to be jealous of his owne glory ;
be the beggar never ſo unthank-
full, ſinfull, weake and unwor-
thy, and though he never ſo

D 4 much

much meriteth to be left to doe
most unworthy, and to suffer all
shame; sorrow and harme irre-
coverably : ever to the death
submitting himselfe to his good
Gods good pleasure wholly, as
is more at large in his prayer to
this purpose, to be found in his
daily devotionis, then that he
may be the more thoroughly
confirmed, to betake himselfe to
those particular promises, which
in this respect assure him in
Christ (as the Lord sees best for
him) the good things he so much
craves ; which promises are ma-
nifold, and to be found in his
collection of promises ; and
the which he alwayes carries a-
bout him. Thus fitted by Gods
good grace, in his onely name
and strength, to discharge his
duty : without backwardnesse,
feare or shrinking, bravely and
resolutely ; not giving over till
he hath done his part fully, lea-

ving

ring the rest to the Lords dis-
posing freely ; not forgetting to
give his name onely, for all abi-
lity and good successe, all praises
duly ; and now when the Army
is abroad, and his danger the
more apparent, to avoid all sin-
full and unseemly courses and
customes more carefully ; yea,
most especially.

In all personall imployments also,
Either in receiving and exe-
cuting commands in sailing,
marching, quartering, watch-
ing, &c. to be willing, forward,
carefull, unwearied, with few
words, without arguing, with
settled countenance and carriage
beseemingly ; towards others to
behave himselfe reservedly,
modestly, quietly, friendly,
submissively, respectively, fairly,
inostensively, as every ones
person, place and worth re-
quires of him ; so to carry him-
selfe

58 12 Vow, concerning

selfe Christianly and commendably : Hereunto help Lord continually.



The fourth maine part concerning
his Family carriage.

The twelfth Vow, and first of
this maine part.

To abstaine from all abuses of
the Marriage-bed.

That is,

IN heart (by Gods especiall grace) to watch and strive against all vile conceits, ; in words, all imodesty ; in behaviour, all wantonnesse ; in action, all voluptuousnesse ; yea, every way whatsoever would provoke unlawfull lusts ; to take heed of all unseasonable , immoderate and any way meerly lustfull

full use thereof; to abstaine altogether in time of naturall separation, soleinne humiliation, in case of sicknesse, weaknesse, or any other time when purity, health, or modesty is wronged; to beg pardon for, strength against the contrary graces to, prevention of Gods threatned, feared and merited judgements for, and grace to eschew the occasions of, and power to overcome his forepast offences; to labour to possesse his vessell in holiness; often and earnestly to beg the gift of continency; carrying himself chastly; therefore to eat, drink and sleep moderately, to have respect to the right use and ends of this holy Ordinance, and to keep the Bed undefiled; so to crave and look for the Lords blessing therein, to be deeply humbled, and desire mercy howsoever.

The

60 13th Vow, of the Edification

The thirteenth Vow, and second of
this maine part.

To labour the conversion and
edification of his Wife, Chil-
dren, Servants, or any other
under his roofe, by all good
meanes he possible can.

That is,

Teach them where, when and
how to performe religious
exercises, and what our duties
are one to another, and how to
carry our selves Christianly in
our common conversation; to
administre, further and hold
them thereunto, according to
the warrant of Gods Word;
with wisdome, meeknesse and
authority; to reprove their neg-
lect or unwilling, unreverend or
slothfull performing holy du-
ties;

ties; pressing upon them the danger and ilnesse thereof, and the acceptableness and blessednesse of the contrary; not seldom or softly, but often and sharply, to reprove whatsoever sinne or fault he observes in word, behaviour and action to be in any of them; in countenance and speech to shew unfained dislike of them; and as need requires, using seasonable correction to his Children, but that not presently in passion, but considerately with compassion, in obedience to Gods ordinance, and to shew his hatred of the sinne, and not to satisfie his froward humour, or as a cruel Tyrant, and not like an affectionate Parent, whereby the poor Children are extreamely disheartned, and rather imbibitered then bettered; never letting them understand their offence, and that they are duly chastised

accor-

62 13 *Vow of the Edification*

according to Gods revealed will ; to pray unto the Lord often, and unfainedly, to work upon his Childrens hearts, that the corrections may work upon them kindly ; if Servants be refractory (after often, earnest and meek warning) to part with them ; not keeping any person to serve him that continues to be prophane, or that slighteth and mockes goodness ; yea, as much as is possible to avoid entertaining any so disposed, to cast out a swearer, a lyar, a purloynet, a deceiver, a scoffer, a tale-bearer, a strife-sower, a medler, a proud selfe-conceited, gadding, idle, filthy-speaking person ; if such amend not, to use daily upon all occasions, especially at meales, holy conference among them of what hath beene heard or read, or otherwise out of, and according to Gods Word, using to catechise more or lesse daily, especi-

especially on the Sabbath day, calling his Family together twice a day to prayer; reading the Scriptures and somewhat in a good book; singing Psalms seasonably, solemnly and constantly, praying for them in private; especially avoyding those evils he forbids and reproves in them, and doing those duties he requires of them; taking great care they may not have cause to note any particular knowl-
edge in him, or have occasion to say, this you reprove in us; yet practise it your selfe: or thus, if not so you forget, &c.

The fourteenth. Now, and third
of this maine part.

To demean himselfe wisely in
all his wayes among them.

That is,

In his countenance, carriage,
and Speeches, to shew a grave,
quiet,

quiet, sober, cheerfull, wel-ordered disposition, to the uttermost chewing a churlish, forward, jealous, passionate, sullen, distempered conversation ; in all as he may most win to good and wean from ill; having a care he find or reprehend no faults before strangers, or at unseasonable times, or in injurous, bitter, or vexing manner ; but to take convenient time alone thereto, and when he conceives it may be most kindly ; in nothing to vent his owne spleen and passion, or to disgrace the party ; but by all meanes seeking the persons reformation ; having done his endeavour, and commended the same to the Lords blessing ; to mourne for, and yet to be contented with what he (would but) cannot mend ; awaiting Gods own leisure and good pleasure in all things.

The

The fifth maine part concerning
his common conversation.

The fifteenth Vow, and first of
this maine part.

To eschew evill company con-
tinually.

That is,

TO consider what compa-
ny, viz.

1 Of Atheists, Libertines, In-
fidels, Idolaters.

2 Sectaries, Scismaticks.

3 Common neglecters and a-
busers of Gods Ordinances.

4 Swearers, cursers, impre-
cators, blasphemers.

5 Sabbath breakers.

6 Traitors, disobedient to au-
thority.

7 Cavaliers, contentious quar-
rellours.

8 Glut-

66 15 Vow, of eschewing

- 8 Gluttons, drunkards, riotous.
- 9 Foolish, filthy, prophane speakers.
- 10 Proud, scornfull, flighting, dis-respective, distastfull.
- 11 Hasty, hair-braind, humorists.
- 12 Self-conceited, boasting, detracting, injurious, flanderers, depravers, tale-bearers, flatterers.
- 13 Dissemblers, lyars, unjust.
- 14 Idle persons, sluggards, gainsters, prodigals.
- 15 Whores, and Whore-hangers.
- 16 Malicious, hard-hearted, hardly to be reconciled.
- 17 Vaine, lewd, prophane liuers.
- 18 All such as jeere, mock at, or despise God, his Word, Worship and Service, his Ministers, good men, and goodnessie.
- 19 Time-servers, Inke-warm professors, and the like.

I I. What

II. What course to take to avoid
their society.

- 1 To avoid comming by them,
and the places he knowes they
frequēnt.
- 2 All familiarity with them.
- 3 Or joyning in affinity or
friendship with them.
- 4 Or seeking any kindnessse
from them.
- 5 Or accepting any of them
(if he can avoid it) so not to ob-
lige himselfe to them.
- 6 Or having any thing to doe
with them.
- 7 All delight in their vaine,
jesting, wicked, world-pleasing
words, or wayes.
- 8 All unnecessary discourse
with them.
- 9 All Tobacco-drinking, a
main means of fellowship.
- 10 Seeking them out (for any
regard.)
- 11 Meeting with them if he
can (without incivility and with
conveni-

68 15 Pow, of avoiding
conveniency) turne from them.

III. But when of necessity he
must meet with, converse,
or be among them.

1 Not to follow their invita-
tion to any evil for any respect.

2 But resolutely to breake
from them, though they be
great, and otherwise fairecon-
ditioned.

3 Though they speak friend-
ly, or invite earnestly, to deny
them discreetly.

4 To stay as little while as
may be with them.

5 When he is among them not
(in word or deed) to finne with
them.

6 To shew dislike of, and re-
prove their vices, as he may
wisely and boldly.

7 To grieve inwardly for what
he cannot mend.

8 Especially to watch over his
tongue.

9 And

9 And not conforme to their
foolish and sinfull customes.

III. All this for these especi-
all respects.

1 Having by often most wo-
full experience found they
have occasioned his most hai-
nous and shamefull backslidi-
ngs.

2 And will procure the like
hereafter.

3 And that the Lord (in ju-
dice) hath left him to fall into
anne with them, for not avoy-
ding their society.

4 And will doe so againe.

5 And that he shall be pu-
nished with them.

6 And perish for company
(not repenting.)

7 And doe more cause them
to blasphemē.

8 And harden them in their
sinnes.

9 And cause them more to
contemne,

70 15 *Vow; of avoiding*
contemne, scorne, laugh at and
reproach him.

10 And speake evill of his re-
ligious profession by his evill
example.

V. To endeavour all this, al-
though he find these and the
like oppositions.

- 1 Evill will and hatred.
- 2 Envy, malice, mis-inter-
pretations.
- 3 Scoffes and reproachfull
tants.
- 4 Hindernice in his worldly
affaires.
- 5 Let them all think, speak,
or doe what they will of, or
against him.

VI. Therfore among the rest to
use these meines to further
his performance hereof.

- 1 To be sincere, circumspect,
and constant in avoyding all
occasions,
- 2 Often

- 1 Often and earnestly to crave the Lords help, to which nothing is impossible.
- 2 To take heed chiefly of such companions as have misled, and whose pleasing vain, have most power to inislead him.
- 3 To remenaber and lay to heart the old Proverb, Woe worth ill company ; see the next Vow.

The sixteenth Vow, and second of
this maine part.

To avoyd all exceſſe, especial-
ly all drunkeſſe
every where.

That is,

TO passe by, not to come at,
or neare (except for necessi-
ty) the places thereof ; as Ta-
vernes, Tap-houſes, Ships and
Sutlers

73 16 *Vow, of avoyding*

Sutlers huts ; also all persons
that he knowes and finds to be
so disposed, or given to tippling,
be they who they will ; especi-
ally such as have occasioned,
may occasion, or whose vaine is
no occasion, or that tell, boast of
glory in excesse ; though they
promise to it never so short a
time, or to drink never so small
a quantity, or though they pre-
tend never so much necessity or
conveniency, if my former ex-
perience and inward perswas-
on say the contrary.

Withall to avoid

All drinking or pledging
healths, which is sacraficing to
Sathan ; all drinking of full
cups, or great glafies, or many
draughts, or so much as may any
way distemper, sitting long
at the wine, rising early there-
to, or being mighty to poure in
strong drink, or using any pro-
vocation

vocation to intemperance in himselfe or others ; yea, all temptations to tippling.

More particularly,

To avoid to invite, or being invited by others that way given ; and when it is convenient to invite and be invited, to present, to shew dislike of, to refuse, to break off ; yea, discretely and mildly, and it need be, steely and boldly to speak against whatsoever would occasion excesses and gulling ; to let every one have liberty to drink a little and as seldom as they please, without the very least urging or shew of dislike ; to desire and take the same freedom my selfe ; but if that be displeasing and will not serve the turne, to depart instantly, though others should thinke nidlely.

Ex - whic

when needs must,

That he must be in such places, and among such society as occasion in temperance often-times, as in the Leaguer, going to an Ordinary for my diet, to goe no longer before, nor to stay no longer after meals then needs must, and having satisfied himselfe soberly and comfortably, to depart speedily and civilly; yea, sometimes to deny and refuse that which might else be done lawfully and freely, least by little and little he be drawne on to forget himself, and too farre to stretch or any way to abuse his Christian liberty; by no means to provoke others to the least intemperate; to loath all such courses and customes, and by all meanes to shew it; discreetly and resolutely to declare the hainousnesse and danger of them, yea, although in the company

company of great men and such as are in authority over him, and who perhaps therefore will flout and contenance him; with all friendlinesse and civility to desire them to excuse him, and to refuse at the first, and to use them thereto constantly, least yeelding a little, and taking liberty sometimes, he be so entangled that he cannot without great distaste be againe freed; yea, rather then faile, at some times, in some places and companies to vow against, and abstaine from all wine, strong beere, hot-waters, and the like, altogether, when, where and among whom he feares, or it is likely he may be provoked.

To lay to beart

The basenesse and beastlienesse of this vice; what fooles and mad-men drunckards are; the sinfullnesse and punishment thereof

E. 2 thereof

76 16 Pow, of avoyding

thereof, how it layes us open to all apishnesse, shame and scorn, to all injuriousnesse, villany and mischiefe ; how unfeare makes us to serve God, to converse among men, to discharge our calling, so that no body respects, or cares to employ, dare, or will trust such an one ; yes, how those that are otherwise wicked men, and their owne companions in their hearts, contemne, scornfully speak of, deride, laugh at, and shamefully abuse such.

*Especially let Professors
Consider seriously and con-
scionably, how soule a blemish
this vice is, and how much
shame, scorn and injury it hath
procured, and will procure unto
them ; his owne sinfull, for-
sowfull and shamefull experi-
ence makes him speak it, for he
hath been cast in his teeth, and*

he

he hath justly deserved it ; he prayes and hopes to be the better for it, and resolves by Gods good grace never more to fall into it, but carefully to eschew all occasions of it ; solemnly protesting as farre as is possible never to come in company with those, who out of malice not conscience, have spoken of it ; or so to abridge his lawfull liberty, and to carry himselfe so circumspectly and soberly, that their malicious mouthes may be stopped, former scandals removed, and future prevented ; never forgetting what horrible vexations of spirit, terrors of conscience and distempers of body he hath found upon it ; therefore daily to pray and watch against it.

78 17 Vow, of watching



The seventeenth Vow, and thid
of this maine part.

To watch against all filthinesse
in all places.

That is,

Not to invent, give way to, or
cherish any vile conceit,
contemplative wickedness, or
remembering any forepast un-
cleanesse with contentment; to
resist, strive and pray against the
first motions thereof, not to ut-
ter any impure, but onely chaste
speeches; not to suffer his eyes
to seek out, to look at, or wan-
der after any lustfull or unclean
object, but to make a covenant
with his eyes, and to turne them
from such objects; nay not to
behold lawfull objects of de-
light to stirre up lust; to ab-
horre,

horre, not at all to listen to, but to forbid, or else to goe away from all ribald talk, songs, or books ; detesting all such gestures and pictures; taking heed of all immodest behaviour secretly, or with others ; avoyding companying with any woman privately, though at first intending no harme, especially with such whose too free and loose behaviour might provoke, or whose ill repute would offer the more freedome, not yeelding to the very least daliance, not playing with the flame least he burne ; avoyding all occasions, abhorring the act of all self-pollution, though in never such darknesse and closely, and all other abominations not fit to be named, and most horrible to be committed.

And further;

Seriously considering his former offences to be deeply hum-

E 4 bled,

So i^v Pow, of washing, &c.

blad, his evill inclination to be
constantly watchfull, his great
weaknesse to feare alwayes, to
remember Josephs speech and
example for imitation; the
threatnings against, and judg-
ments upon uncleanness, to be
terred by therefrom, or else to
ooke for the like; to lay to
heart whatsoever hath occa-
sioned or may occasion any im-
purity in himselfe or others, or
that hath brought him the nec-
rest to fall therein to run from
the like hereafter; to bear down
his body, and to break off flesh;
to eschew idlenesse, solitariness
and intemperance; to learne
well that Heathen lesson, *sine
terre & baculo friget omnis*: to
pray often and earnestly, that
the Lord as he wils, will please
to work his sanctification, that
he may possesse his vessel in all
holinesse and honour and that
continually.

The

The eighteenth Vow, and fourth
of this maine part.

To take heed of breaking out
into passion upon any
occasion.

Especiallly

Upon evill suspicions without
warrantable cause, upon
bare relations of others, before
hearing the cause; upon taking
things in the worst part; wre-
stling others words, or mis-in-
terpreting their meaning, or
upon rash judging, or old
grudge, or out of an irrecon-
cileable disposition, or being
trollled in his hopes or procee-
dings; contemned in his person,
slandered in his good name,
wronged in his right, ill spoken
of behind his backe, villified

E 5 without

82 18 Vow, against

without cause, or any way injured justly or unjustly; if justly to be silent and doe no more so; if unjustly, to take heed he deserve it not, and to consider Gods dearest Children, and Christ himselfe were served so, therefore to examine the cause seriously, to weigh all circumstances warily, to be informed throughly, to take all in the best part, to judge as he would be judged, to heare the party fully; if he deny it, to be easily satisfied, if he maintaine it, having truely and soberly informed him to be silent and settled, and to turne from him till his distemper, and his owne heat of blood be over; then to discourse againe deliberately; rather to suffer as may stand with Christian decency, then to enter into contention: Gods Word, his own and common experience telles him, it is much better to cease from

breaking out into Passion. 8.

from strife in the beginning, then after the matter is divulged; the one procures peace, love and credit, the other trouble, hate and shame; yea, so to labour for a meek and suffering, loving and forgiving disposition, and to abhorre, watch against, and break off the contrary; that whereas he hath been noted for hastinesse, chollar and passion, to force them (by Gods grace and government) to say, see how remarkably is the man changed, what a conquest hath he gained; yet if there be cause to cleere himselfe, as if the wrong may tend to the scandall of his Christian profession, disabling him for his calling, or blemishing his honest reputacion; to declare himselfe boldly and wisely, and to assure them that wrong him, conscience not cowardlinesse, the feare of God, not of their facts, restrains him

from

4 18 Vow, against, &c.

from taking the roughest course to right himself; and in his calling, in the greatest danger to call upon them to behold and testify the truth thereof; he is no coward that will not, but he that dares not fight; he that is truly valiant, when there is just cause, will shew it; fear the Lord and nothing else, by mild carriage and soft speeches, prevent and cut off wrath, strife and vexation; depart from passion and discord, for an hasty and contentious man never wants woe; and anger is a short madness, procuring to body and mind most strange distempers.

Thaincreenth Vow, and fifth of
this maine part.

To set himselfe against all mis-
governement of the tongue
without ceasing.

That is,

TO the uttermost to watch a-
gainst, to avoyd, to breake
off all ignorant speaking of
things he understand not; all
foolish, unadvised, rash, super-
fious, unreasonable, hypocriti-
cal, double, false, deceitfull,
vaine, proud, boasting, self-
conceited, vain-glorious, detrac-
ting, slandering, tale-bearing,
envious, malicious, judging,
contumuring, uncharible, gibing,
kotting, medling, disputing,
cavaling, contradicting, ray-
ling, reviling, unmanly, un-
friendly, distastfull, injurious,
reproach-

86 *I g. Vow, against the*

reproachfull, passionate, provoking, loose, light, lawlith, obscene, prophane, ungracious, uncomely, unacceptable, unprofitable speeches.

To speak

As he would be heard, and content to answer and justify; alwayes to let his tongue consent with his brains, forethinking before he speak, whether it be lawfull or fitting that he is about to speak, so to speak or be silent accordingly; to speake of others as he would be spoken of by others; to speak of the good, but to conceale the ill of every one, especially they being dead or absent; yea, though of such as have injured him, and given cause to speak evill of them; to be wholly silent, rather then speak the least word that offends God or wrong man; considering it hath often shamed, vexed and

and troubled him to have spoken, but seldom to have held his tongue, and will doe if he watch not ; a word out is no more ours, tis then too late to say, had I not said it ; what will follow of it ? Never affirming more then he knows to be true ; sometimes forbearing to relate things strange, though true ; to void asking or answering questions, or enquiring after, and relating newes lightly ; all tal-king of State-matters , or of great persons and their procee-dings ; or of finding fault where it does not concerne him , or more then concernes the busi-ness ; to take heed of discove-ring his affections by his wotds, of speaking his owne suspitions, of complaining of his condition, at revealing his owne or others secrets ; for if he cannot keep his owne counsell, why should he conceive another can or will ?
not

88 *In Vow, against the*

not to tell another what he would not should be told forth; to talke with all reverence and wisdome of holy things, with all charity and sparingnesse of others courses; with all lowlinesse and sobriety of his owne busynesse; to avoyd too much forwardnesse, and too many words in praysing others who deserve it, not to praise his friend with a loud voyce; yet not to neglect the seasonable and serious commendation of true worth, nor the thankful acknowledging the favours of his friend; to flatter none, to speak as each merits truly and discreetly.

In all his discourses

To be inoffensive and acceptable, to remember deliberation and softnesse; not to be loud or hasty, not to use re-iterations, not to interrupt others; in speaking

ing, but to heare all out, and then to speake or answer in due season to the purpose, as briefly and pithily as may be ; with strengesse , truth and plainnesse , and there an end.

¶¶¶¶¶: ¶¶¶¶¶

The twentieth Vow, and sixth of
this maine part.

To stirre up himselfe to edifie
others in all places, upon
all occasions, and by
all means he can.

Thus in his Family,
That all his discourses tend
thereto, yea, to bring our
needfull talke of outward things
in the conclusion to the same
end ; also, if the Lord especially
bleste or affiict us, out of the
same to labor thereafter; yea, out
of whatsoever we hear or observe
concer-

cerning others to gather occasion thereunto, to speake of what we heare and read out of Gods Word, or things grounded thereon to this purpose; to let no occasion slip without some observation and word of edification thereout, for thanksgiving, humiliation, consolation or prayer, &c.

Also with others,

When they come to visit or eat with him, or he with them, or that accidentally he come to converse with any in the Leaguer, or garrison, or any where else; alwayes to remember and carefully to endeavour, that we part not without some edifying discourses, therefore, though they be worldly, vaine and wicked men (if they doe not openly and utterly oppose, scorne and rage at goodnesse, and so shew themselves to be those dogges

dogges and swine, to whom these pearls may not be given, nor bread cast) to seek out or catch at some passage or other that may minister occasion to say somewhat that may favour of sanctification, to touch the sins observed in generall terms; and to another person, which he would some other present should take notice of; so for well doing, taking heed of naming any, to avoid offence, and to winne the more, except it be convenient to mention the names of such as are notable examples of piety, honesty, sobriety and good government, to move to holy emulation and imitation, among such as are more ciyill, and not openly profane to be more free; yet with very great circumspection and godly discretion, so that some good may be done and no offence taken, at least that no just cause

92 20 *Vow, concerning*

cause thereof be given, but among those that truly feare God, are members of his Church and make a more then ordinary profession of Religion, and would be esteemed religious, to goe yet further with them, to break off needesse and worldly discourse, by drawing somewhat thereout for better; to ask some case of conscience, or the meaning of some place of Scripture, or to relate some seasonable passage heard at a Sermon, or read in Gods Word, &c. to lay hold on some good words spoken, to hold on the good discourse, to break off his owne and others wretched silence and miserable indisposition, or shaine to good conference, and one way or other to move thereunto.

Yet all

In all Christian wisdome, well weighing the circumstan-

ces

as of time, place, persons, occasions, formost, fitness and best acceptation ; ever speaking circumspectly, distinctly, soberly, friendly and reverendly, with such expressions, countenance and gesture, that it may appeare his. onely end is edifying himselfe and others ; avoyding speaking when and where he should not be heard, or the matter not regarded ; and all kind of affectation in words or carriage ; above all beseeching God before, at, and after every meeting (at least in heart) to guide, strengthen and blesse his good, though most weak desires and endeavours herein, doing all as his duty requires to Gods glory, others good, and his own satisfaction ; having especiall care to carry himselfe so in all his words and wayes, that he may not croise and make fruitless his good discourses, bewai-

Hinc

ling if he hath beeene with any without doing or receiving some good ; and that so usefull a duty of Edification, hath been, and is by himselfe and others so greatly neglected, and by the most, so much laught at and contemned.



*The one and twentieth Vow, and
seventh of this maine part.*

To demeane himselfe warily in all other things.

That is,

TO watch against, to resist the beginnings of, to restrain, suppress and instantly, earnestly, constantly to oppose, keepe in and root out all hidden, hatefull, head-strong, shamefull, harmfull, passions and distempers; his *especiall* corruptions.

and daily failings in especiall manner ; that all, though (alas) all seeds of sinne abound in him, they may neither in countenance, words, carriage or conversation break out from him ; to take heed of being transported into any such speeches as may declare folly, loosenesse or prophanenesse ; or into any unchristian, indiscreet, uncomely behaviour, through too much harshnesse or familiarity ; not to intrude uncivilly into others society, nor to interrupt them in their talk, or to intermeddle with their busynesse ; but to goe by, step back, or turne away with all civility and curtesie ; in discoursing with others, not to passe his opinion upon any person or occasion unasked, lightly or hastily ; if pressed to speake (if it be a matter unconuenient, or that does not concern him, or that is not pleasing)

sing to him, or from whence good may arise to answer with silence, or to ask some other harmless question, or propound some more fitting matter, or turne away quietly and inoffensively.

Further to avoid

Vaine, light, loud and unseemly laughter, which is a faire and open signe of forgetfulness unstaidnesse, misgovernement and folly; to take good heed continually in his talking with others, and when others talk with him, or when he is alone & think no body sees him, that he break off and amend, nodding with, shaking of his head, winking with the eyes, biting of the lip, wryng the mouth, gaping, putting out the tongue, gnashing his teeth, staring in the face, hanging the head downe, laying it on the shoulder, thrusing his shoulder, etc.

with his hands, motions of the
feet, or any other unseemly pos-
ture with any part of the body,
out of scorn, carelessness or cu-
sorne, or out of conceit they
become him well, or in vaine
affection, or in foolish imita-
tion.

In these to be especially carefull,
Because therein he hath been
formerly so forgetfull, that
some have noted him for unbec-
oming demeanor; to endeavor
in every thing (by Gods good
guidance) to be so circum'pect
that he in nothing give distaste,
but may converse commendably
and acceptably; withall, re-
membering what contempt,
shame and trouble for miscarri-
age hath procured and will
procure him; and not forget-
ting that what he mislikes and
speaks against, as a blemish, un-
comely and misleeming in o-
thers (in their manner of spea-

F king

98 22 *Vow, of conversing*

king, countenance, carriage
and gesture) as it becomes him
and causeth others to blame
him, and the like to regard
him.



*The first maine part concerning his
private course.*

*The twentyninth Vow,
first of this maine part.*

*To converse with God in holy
matters.*

That is,

*In his Study, garden, tent,
hut, or abroad in the field; to
bethink deliberately, distinctly,
affectionately (and not to give
over till he have beaten the
matter through, and made it his
owne*

owne by powerfull application,
and unfained resolution to pra-
tise,) what holy duties God re-
quires of him, what warrant
there is out of Gods Word for
them; and when, where and
how most seasonably, conscio-
nably and profitably to perform
them, and what good by the
Lords most mercifull and pro-
mised blessing, by former expe-
rience, and by examples of
Gods Children, he may affix
himselfe in the use of them.

Also,

How he may carry himselfe
most conscientiously, faithfully,
worthily and comfortably in his
particular place and calling,
and how most religiously and
orderly in his Family, and how
most Christianly and commend-
ably in his common course.

100. 32 Vow, of conuerting

Further,

How best to walk with his God
in saving-knowledge, true faith,
sincere obedience, sound repen-
tance, lively hope ; yea, in all
good conscience, with contenta-
tion in every condition.

And how,

Best to be assured of God's
love, mercy, grace, peace, joy,
strength, relief, protection and
blessing in all he takes in hand,
and that concernes him ; how
best to demeane himselfe in
prosperity and aduersity ; how
to make right use of every pre-
sent condition, to draw the nea-
rer to , and to find the more
communion with God thereby ;
in all his proceedings (though
never so small) more often and
earnestly consult with God, to
crave

with God in holy maters. I
crave his direction and blessing
by his Word and prayer.

To furnish himselfe

With such meditations, pla-
ces of Scripture and solid rea-
sons, as may best fence him a-
gainst those sinnes most inci-
-dent to his nature, calling, com-
mon conversation, family-car-
riage and private course, and
for most Christian and comely
carriage to the contrary.

To remember

He is in Gods al-seeing sight,
though never so alone ; there-
fore to take heede that his
thoughtes and carriage be such as
become his most holy, glorious
and al-knowing presence ; and
the trust, or when he doth think
upon his outward, lawfull,
worldly occasions, in regard of

103 22 *Vow, of converting*
his imployments, distresses, or
Christian comforts, not to
dwell too long upon them, but
to mix holy cogitations with
them, and by them to be moved
to sigh, to call to God for his
direction and blessing in them
when he departs from them.

To be often

In prayer and other heavenly
exercises when he is in private,
to this end, often separating
himselfe from impediments, es-
pecially from company, and to
love in this manner, to be pri-
vate and solitary; therefore to
choose and frequent such times
and places constantly and un-
weariedly.

The threene and twentietb Year, and
second of this maine part.

To keep himselfe in awe by ho-
ly Meditations.

Thus,

Olemanly to call to mind, se-
riously to ponder upon, and
powerfully to apply, the fear-
full fall and utter rejection of
the Angels; the finnes and pu-
nishment of Adam and all his
posterity; the vilenesse of our
natures, the iInenesse of our con-
versations, the bairousenesse and
danger of sinne un-repented of,
his owne especiall sinnes from
his youth up, his many abomi-
nable backslidings, his continue-
all offendings, the grievous fail-
ings of his best duties, the sin-

304 23 Now, of keeping

Fulnesse of his Family and company, the abominations of the times, the cursed sinnes of our falling.

Also,

Gods most fearfull and remarkable judgements abroad in the world, his particular plagues upon particular persons; yea, some that he hath knowne, Gods heavy visitations generall and particular upon his owne Church and deare Children; those afflictions that have been, yet are, or are like to fall upon himselfe and his Family; upon them, most deere and deare unto him; the vauity and vexation of all things under the Sunne, the mutability and mortality of all men, the day of his owne death, terrible of the great day of account, candleſe and casſeſe paines

paines of hell, the full and ever
duriⁿg happynesse in Heaven ;
the attributes of the Lord God,
as his most absolute, infinite
and unchangeable holynesse, ex-
cellency, power, justice, mer-
cy, wisdom, tru^th, omnisci-
ence, omnipresence, &c. and
every his owne extreame wick-
ednesse, basenesse, wretched-
nesse, helplenesse, &c. to keep
his heart in awe, that he sinne
not ; to watch, to walke hum-
bly with, and uprightly before
his God ; to labour to lay to
heart whatsoever may by Gods
working move him, with some
sense and sorrow, to weigh his
owne and other misdeeds and
miseries, and cause him the
more carefully and affectionately
to feare, seeke, serve, de-
pend upon, and give due glory
unto the Lord his God, who is
blessed for evermore.



The fourre and twentieh Yere,
and third of this manne part.

To call to mind the Lords esp-
ciall mercies.

That is,

Most respettively to remem-
ber, and with all holly ap-
pefaction of heart to be moved
at that most wonderfull worke of
redemption by Christ, when we
were (and had else for ever
been) utterly lost ; that the
Lord hath freely chosen him to
be one of his, who was, and is
worse then the worst ; that he
hath created him so excellent a
Creature, and not a most loath-
some deformed wretch or mon-
ster ; that he was borne and
hath been brought up in times
and

and places, when and where the Gospel flourisheth; that the Lord hath effectually called him by his Word and Spirit, that he may so freely, plentifully, peaceably enjoy the opportunities and meanes of every part of Gods worship; that the Lord hath pleased to give him any measure of saving knowledge, true faith, sincere obedience, lively hope, sound repentance, solid comfort by Gods blessing on the use of the meanes; that the Lord grants him to enjoy his most holy and faithfull Word, the onely guide and stay of his soule; that God hath caused him to escape so many and otherwise inevitable calamities, that he hath heard and knowne to fall most heavily upon others; that the Lord hath pleased so often and remarkably been his strength in trouble, and great deliverer.

out.

108 24 Vow, of calling to

out of greatest extremities; that
his God hath so seasonably,
wonderfully and constantly
protected and provided for
him, whereas else he had per-
ished utterly.

Not forgetting

How the Lord hath pleased to
make us, that were meere heathens,
his owne people; and what great preservations, victo-
ries and deliverances, and bles-
sings, the Lord hath pleased to
vouchsafe from time to time to
his Chutch and Children, es-
pecially in *England* and the *Ne-
therlands*, &c. How graciously
it hath pleased our God to shew
mercy, to give grace unto, to
keep in health, to restore to
health, to relieve, preserve, de-
liver, to ease, strengthen, and
recover his poore Wife and
Children, as every occasion re-
quired,

quired, and every way to watch over him and his for good; and how the Lord hath most freely, plainly, plentifully and infallibly assured him, those most neere and deare unto him, and all his all that is good for us here, and all happinesse with himselfe in Heaven for evermore; see in his records of Gods especiall mercies.

All these and the like

To be laid to heart with more large meditations on each, with all intire affection, in the sense of the Lords unutterable goodness towards us, and with all deep humiliation in the sense of our unworthinesse of them, and with all Christian confidence in the assurance of his promised favoures; so to give his God the glory due unto his great name, in heavenly contemplations,

210 25. *View for a sanctified
use*
tions, holy acknowledgement,
and sincere obedience.



The seventh maine part con-
cerning his outward condition.

The five and twentieth Now, and
the first of this maine part.

To labour after a sanctified use
of his outward condition,
whatsoever the same
is, or may be.

After this manner,

HI S present outward condition being exceedingly distressed, decaying daily, and in outward appearance abounding uttermost extremity; as also, in any other outward calamity that may befall him, to weigh the same

ified up of his outward estate. 111
same with all its circumstances
thoroughly, not to despaire or
dispute, to murmur or be im-
patient, or to be over perplex-
ed, or to limit the Lord about
it; but to be moved the more
constantly and frequently to seek
that wisdom and strength from
God aright to bear it that he
 hath promised, and a seasonable
deliverance out of it.

Further,

Seriously to call to mind,
confesse, bewaile, with resolu-
tion to forsake those particular
sins, which his conscience tells
him have brought this heavy af-
fliction upon him; to beg par-
don for, and reformation of
them, and that they may not
hinder Gods helping of him,
or the Lords vouchsafing a
sanctified use of the visitation to
him; to consider wisely what
out-

112-25 Now for a sanctified
outward occasions procured the
affliction unto him, nor to
blame the same, but his owne
folly, sinne and weakness chiefly;
to rayse his thoughts to
him that sent it; yea, that the
Lord pleased so to have it, who
assuredly (though flesh and
blood cannot digest it) intends
and will worke (spite all oppo-
sitions and impossibilities) his
reall good by it; that he daily
in all humility with fervency
and confidence, commends his
condition to the Lords most
mighty, wise, mercifull and
faithfull disposing wholly, who
knows the same and all circum-
stances therof fully, & by often
fasting and prayer (as by Gods
grace he hath done) to beseech
his God according to his owne
good pleasure, to have regard
unto it graciously; especially to
pray the Lord to discover to
him the inward causes of it; that

be

he may aright know his hand in it, and kisse the rod that scourgeth him, and in all good conscience, with a contented mind, to await for such an issue as his good God shall please to give out of it; to use onely the lawfull meanes, and as farre as he conceives all lawfull meanes in lawfull maner to be relieved; so to commend the rest to him that can doe with him what he will, and will do what in wisdome, love and faithfulness he sees best for us in the end, and nothing shall let it, because his mouth hath spoken it; who if he think fit to deny in this or that particular, what we conceive wee so much want, and doe to earnestly crave, will undoubtedly helpe some other way abundantly.

¶ 14 25 Now, for a sanctified use,

For his further assurance of
all these,

Well to weigh how the Lord hath formerly oftentimes, and most remarkably helped in greatest extremity, when there was as small hope and possibility; Consider also, what the Lord in such cases hath promised infallibly, and that he hath innumerable wayes to help continually; yea, when all seem past remedy, that he can easily deliver out of the most and greatest miseries, as if they were never so few and small, and as well out of this as out of any other; that he is our heavenly Father in Christ, whom he hath given to save us, with whom he hath given and assured us whatsoever he sees best for us.

Therefore

Therefore

In well-doing to trust God,
most in greatest extremity (and
by Gods especiall grace) to
hold fast his integrity, whatso-
ever he suffer thereby, refting
fullly perswaded, though Hea-
ven and earth should meet toge-
ther, yet that the Lord who hath
so expressly promised, it cannot
will not fail, forfake or for-
get us.

Lord my God,

My soule seeketh all help on-
ly from thee, I know no helpe
without thee, I pray alone
unto thee, I depend onely upon
thee, I await alwayes for thee,
I submit wholly to thee, surely
thou that art so come, wilt
come, and not tarry.

Noe

216 25 Vow, for a sanctified

Not forgetting

How graciously the Lord yet sustaineth me, and that I am not over-charged utterly, and that my punishment herein is so infinitely less: then mine iniquity, and that so many millions more worthy then I am suffer greater misery; and what an especiall favour the Lord does me, that I can all seek to, and trust in him in my necessity; Lord doe but hereby bring me home unto thee, and further my salvation eternally, and it is enough for me, deale as thou pleaseſt with me; ſee in his prayer to this purpoſe, in his daily devotions, and in his ſure ſtay in greatest extremity.

If his estate be, or by Gods goodneſſe prove more praſperous,

To take especiall noice of, in heart to acknowledge, carefully

to

to write up and record, reverently to tell to others, affectionately to thank the Lord for his fatherly love, care, providence, assistance and blessing in that his estate is bettered, and his great necessities so remarkably relieved, and that his good and powerfull hand hath so helped, &c. to be the more humble, watchful & upright; not to prove proud, high-minded and puffed up, or to grow the more careless, or to think himself the more secure, or the lesse to esteem others deserving respect, or to slacken or loose his integrity or piety, or sobriety, or the daily and conscientiable performing holy exercises thereby; nor to set his hart theron, or prodigally to spend the more, or any way to be misled thereby to any lust, or excessie, to be the more conscientiable, temperate and charitable, as having the more to ac-

COUNT

118 25 Pow, of a sanctifid
count for, that he may not be
transported into any sinne or
folly by having the more, to
consider the vanity and vexati-
on hereof, and mixed here with-
in the very best and most com-
fortable use, that this outward
prosperity is not simply a cer-
taine signe of Gods favour, or
of our goodnesse; as we see by
common experiance, for the
worst men for the most part
in this world prosper best,
and the best are most afflic-
ted; that our estate can soone
be changed to be worse than it
was, yea, to the greatest ex-
tremity; that it neither commends
our persons, prayers, or any
thing that we doe, or that con-
cernes us the more unto the
Lord; that it can afford us no
comfort, ease or help in any vi-
sitation, nor in any wise prevent
the same; that it can neither
keep off, nor comfort us at the
houre

use of his outward estate.

sure of death, nor further us
to Heaven, if not sanctified to
us, and that we have not a sancti-
fied use therenf, therefore by
Gods grace to labour privately in
the face of the world ; to be
more devout, and well gover-
ned, that the blessings God
hath given him, may by Gods
mercies prove blessings to him,
and pledges of the best blessings
unto him, that none may say, see
no change of estate hath chan-
ged him to the worse, and that
instead of comforts, they prove
musters unto him, &c.



*The six and twentieth Vow, and
the second of this maine part.*

To put the Lords blessings ^{To}
the best use.

That is,

Carefully to avoid improvidence, unthriftiness, or spending beyond commings in; lavish laying out upon vaine company, excesse in eating, drinking, apparel, and upon all other trifles and unnecessaries; to break off banqueting, feasting, often inviting, labouring to live within compasie; yet in Christian maner to use the blessing of our Lord freely, for lawfull, seemely, comfortable maintenance, alwayes receiving and using them with prayer and thanksgiving humbly and soberly.

The

The seven and twentieth Vow,
and thrid of this maine part.

To give the tenth of all en-
crease to the Lord in
holy uses.

That is,

If the Lord ever please to help him out of debt (for till then he cannot say certainly what he hath y and to blesse him with comimings in, to keep a strict account of all that comes into his hands, and to lay aside the tenth of all lawfull profits for pious and charitable uses, is to help to maintaine a Minister, to further Gods divine worship, or to relieve such as are in distresse, &c.

Also,

Carefully to avoid, to break off, to affeind forgetfulness,

G neglect

122 27 Vow, to give the, &c.

neglect, unwillingnesse, backwardnesse, delaying, seeking excuses, dispensing to omit, & the like hinderances in this case.

Yea,

Although profit come in plentifully, yea, so much the more to continue accordingly, dealing herein directly as in the sight of God, who knowes the temper of his heatt, and manner of dealing herein.

Doing thus,

To testifie reall thankfulness for blessings received, and sincere obedience to what is required, and to performe faithfully what he hath so seriously vowed, with an assured expectation of a mercifull and plentifull bleissing according as the Lord hath promised, and in his good pleasure sees most fittting, remembiring that to dare to dodge with God herein is not the way to prosper, but to procure the more misery.

The eight and twentieth Vow,
and fourth of this maine part.

To avoid suretiship to the utter-
most he can.

Therefore

Seriously to consider, and when occasion requires, not to forget what a snare, trouble, vexation and losse it is, as divers plaine places of Scripture expressly prove ; and if kinsman, friend, neighbour or stranger never so earnestly desire it, alledge never so likely reasons to move him to it, and promise never so largely to discharge it, and to secure him never so much from losse or trouble by it, and to recompence him never so liberally for it ; but civilly, friendly, with good reasons, unmoveably to refuse it, shewing how God in his Word forbids it, and what inconveniences

ences comes by it ; telling them he hath absolutely vowed against it ; intreating therefore upon these good grounds, that his deniall be not ill judged, but excused ; if they be greatly distressed that importune it, rather to give or lend unto them freely, or by some other good meanes, to help them according to his ability, conveniency and best security ; if his refusall cause their frowns or dil-favour wisely to take no notice thereof, Another on beare it ; better suffer that then vexation, trouble and losse in consenting to it ; therefore if it be possible, himselfe never to desire it, or not to take it ill if he be refused ; remembraunce (with applying) how many he hath knowne and heard to have been extreamly disquieted, sued, hindered ; yea, themselves and theirs even undone by it, and cry woe and a-

les that ever they yealded to it; to pray to the Lord to give him wisedome and government to avoid it, and to blesse him heartily, that he hath pleased hitherto to keepe him from it.

*The nine and twentieth Vow, and
fifth of this main part.*

To forbear running into, and to enjeavour to get out of debt by all means he can.

Thus,

BY avoyding al needly expences and suretship, and by liuing retiredly & providently, as is before mentioned, and further from henceforth (God affisting) by eschewing too liberall lending and disbursing to others, as far as conscience, equity and charity will suffer, wherein he hath beene so free and unadvised, and much hindered himself formerly; therefore to deny (o-

G 3 thers

125 29 Vow, of avoyding

thers that may desire it) hereafter discreetly and seriously, and to declare herein plainly, let them take it as they please from him, the rather experience teaching him, that hereby no small trouble hath befallen him, and will come unto him; for either friends or money, or both, are lost, and he must often, even with shame and griefe intreat for, and be heartily glad (and thinke himselfe much bound to them that are indebted to him) to get his owne at all (after many intreaties and long stay) from them, for running further into debt thus.

Now considering

His debts are the onely present most heavy burthen, that even over presseth him; avoiding (as before in this) further increasing of them, that he may by Gods good providence to diminish and get out of them, cause

all

all possible lawfull meanes to discharge them, to beg of his God often and earnestly that he will please to free him of them, to betake himselfe to such promises as in this case may most support and assure succour unto him, to take the best course he can out of conscience to God whatsoever his may seem to suffer hereby, that all may be fully paid that shall be found justly due at his decease, and then not to trouble himself too much about them, but to rest fully perswaded, that the Lord as he sees good can and wil as he hath declared easily, speedily, amply and remarkably helpe him out of them.

The eighth maine part concerning
Death.

The thirtieth Vow, or the last of
all, and onely Vow of this
maine part.

G 4

To

¶ 28 30 How to be prepared
To prepare himselfe conscientiously,
carefully, constantly for
the day of his death.

In this manner :

Among many other, these
four main points offer them-
selves to his consideration chiefly.
Viz.

- 1 How to demean himself in
life and health.
- 2 In time of sicknesse, and at
the point of death.
- 3 Some sound reasons moving
to this course.
- 4 The great benefit following
thereupon.

In life and health

By Gods great goodness and
grace to let himselfe about these
two things especially, viz.

- 1 To make his peace with
God.
- 2 To put his outward estate in
good order.

For the first of these ;

To pray & to endeavour daily
and

and seriously to search out, acknowledge, bewaile, abhor, protest against, resolve to forfaine, fly the occasions of, to beg pardon for, strength to resist and overcome every knowne sinne whatsoever, his especiall ones in especiall manner; those principally that his wafull experiance hath told him, doth or may tell him, have broken, doe, will, or may most violate his sweete peace with his sweete God, most trouble his mind, terrifie his conscience, makes him most fear Gods displeasure for the present, and would most affright his soul if he were ready to dye, and had not assurance they were pardoned; so not daring for any respect to persist in any knowne evill impenitently, but seeking of walking with his God in all things revealed to, and so required of him sincerely and watchfully, cleaving to the Lord

130 30 Vow, to be prepared
with full purpose of heart, in all
good conscience inseperably ;
thus dying to sinne, and living
to grace daily, the sting of death
which is sin unrepented of, may
be plucked out throughly, so
shall death have no power to
hurt me.

Further for this,
¶ By faith feelingly and effectu-
ally, to apply the pardon which
his most mercifull Father hath
freely promised, and by his Co-
venant, examples, and according
to the goodnessie of his own na-
ture, infinitely assured in the
blood of the Lord Jesus for all
his sinnes, though never so ma-
ny and hainous ; that the Lord
loves him in his most dearly Be-
loved, with an undeserved, in-
finite, unchangeable love, not-
withstanding his unmeasurable,
unworthinessie, extreame weak-
nessie, and never so great impe-
diments, to looke for mercy and

grace, the cause of true peace from the Lord of life onely ; often and earnestly to pray to the Prince of Peace, for that Peace that he hath graciously left with and plentifully promised to his; to consider, be affected with, and imbrace what he hath found most to further, or that he daily finds, and conceives he shall find to be most furtherable to the procuring and keeping this sweet peace which passeth all understanding ; to prize this Peace before al the world without it, in any measure enjoying it, to be affectionately thankfull for it, to be most fearfull of loosing it, if it be wanting or decayed, never to be at peace, till it be vouchsafed or restored, nor to give the Lord rest till he grant it ; considering the great letting against all distempers it brings with it, and what miserable disquiet, yea, that nothing in

132 30 Now, to be prepared
in this world can give true con-
tent without it; yea, that the
remembrance of death is sweet-
ened, and the cure of the fear of
death is furthered by it; for ha-
ving peace with God through
Jesus Christ, neither sinne nor
affliction, nor death, nor devill,
nor hell, shall cyer be able to
harme us, for our God who hath
assured it in spite of all, that all
these can make against us, will
cause all to procure good unto
us.

*For putting his outward estate
in order,*

According to the meanees his
good God in his good provi-
dence hath afforded, or shall
please to vouchsafe unto him, to
have especiall care, without de-
lay conscientially and wisely to
order all; so that those to whom
he may be indebted at his de-
cease may be honestly paid, that
none may haye just cause to
complaine

complain against him, or lose
the least by him, that it may ap-
pear he hath dealt honestly
with every one to his uttermost
power, to keep a true and exact
account of all he owes continu-
ally, to prevent future trouble,
disorder and mistakings.

And further;

As by Christianity and nature
he is bound, of what shall re-
maine (others to whom he was
indebted, being paid) to pro-
vide for his Family, by appoin-
ting every one his portion, as
conscience and equity requires,
and he with good judgement
& sound deliberation (through-
ly weighing the circumstances
and his charge) sees most fit, and
so far as is possible for preven-
ting heart-burnings, contenti-
ons and Law-suits among those
of his he leaves after him, and
from others against them; con-
cerning both these points of
debts

debts, paying and division among his own; timely to make, carefully and constantly to keep in readinesse his Will, or some other writing according to the course of Law, whereby may plainly appeare, what course he would have followed in each particular, and as occasion requires, changing or confirming the same, leaving the good successe of these his honest intendments and endeavours to the Lords good blessing, and which he must often beseech the Lord in the future, as need requires to make prosperous, that none may be wronged, that his may be relieved, and all contentions prevented.

Thus while he is in life and health.

In time of sicknesse,

At the beginning, and as it increases by the Lords assistance, most seriously to search out

out what sinnes he can conceive to have procured the visitation, or that any way troubles his conscience, to renew the most humble acknowledgement of them, to lament and crave renewed remission of them, and assurance of pardon for them ; also more earnestly renewing his resolutions against them, and vowes (if God please to send recovery) no more to fall into them ; to ply the promised duty of examination now especially, to find out as neere as he can what sinnes are threatned, with the punishment of sicknesse particularly, and to take the same course to be rid of them that is here mentioned already ; having thus renewed his repentance and faith, and his peace with the Lord in Christ, to review and settle his will or writing for ordering his outward estate, and then in obedience unto

136. 30 How to be prepared
unto, and in the fear of the
Lord, to use all lawfull meanes
for recovering his health, look-
ing chiefly and onely to the
Lords blessing thereupon, with-
out which all is in vaine, hum-
bly submitting unto, patiently
bearing of, resting heartily con-
tent with, by no meanes, or
not in the least to murmur a-
gainst the Lords good pleasure
towards him ; with a sober spi-
rit, meek mind, understanding
well governed heart, setled
countenance, Christian and
seemly carriage, to demean
himselfe under the hand of his
God, justifying the Lord,
though himselfe be utterly con-
sumed, trusting in him though
he should be killed, thanking of
him, and laying to heart that so
infinitely farre lesse then his de-
serts he is punished, that he is
so fatherly chastised, that mercy
in the midst of wrath is remem-
bered,

bed, that any ease is vouchsa-
fed, that so many meanes of
comfort is granted, that a good
issue (god all how it will) is antici-
pated, and a sanctified use promi-
sed; and that as a Child from a
most wise and tender-hearted
Father (though the affliction be
long and sore) he is afflicted
to beseech the Lord for a right
carriage in his affliction; for a
sanctified use of his affliction,
for a happy deliverance how he
pleaseth from the affliction, and
so without any mere adoe or
trouble, with a quiet, well con-
tentced mind to await the issue,
which belongeth to the Lord
only, and to those that visit
him, to speake Christianly.

At the paynt of death,

And the nearer he draweth
thereunto, to draw the nearer to
his God in Christ, by humili-
ation, faith, prayer, patience,
hope and longing, all through
the

130 30 Now, to be prepared
the strength of the Lord, which
against that time he must often
before, and as long as he live
beseech the Lord to give him;
as also to discourse holily, to
call upon the Lord continually;
yea, if it be possible to dye pray-
ing, or with some pertinent
place of Scripture, or some o-
ther godly speech in his mouth,
for his owne more refreshing or
setling, and the exemplary edi-
fication of those most neare and
deare to him, or others that
are about him; to sigh to Hea-
ven, to shew signes his heart is
there, when power to pray or
speake is taken from him.

O Lord my God,
Make me mindfull of my mor-
tality, and teach me so to num-
ber my dayes, that I may apply
my heart to true wisdome;
cause me cleerly to discerne and
rightly to be sensible of the va-
nity and vexation of all things
under

under the Sunne ; Oh let them no more mislead me, make me willing to part from them, cause me to dye to sinne, and live to thee daily ; cause me to live by faith and keepe a good conscience continually, prepare me in my inward and outward man, yea, every way for thee ; settle me against all discouragements concerning the remembrance or comming of death, yea, cure the feare thereof in me, make me willing to leave this, and desirous of a better life, dispose me, be I never so averse therefrom ; Oh dispose me to wish to be dissolved, and to be with thee unfaignedly, from a sudden unprovided death, good Lord deliver me ; make me alwayes ready for thee, that I may bid thee welcome, and resigne my selfe into thy hands gladly ; when it commeth to the push, Lord when it commeth to the push, help me
to

140 39 Now, to be prepared
to doe as thou hast granted me
to know, write, purpose and
pray for, and every way else
that thy will and my condition
as a good Christian requireth of
me; yea, then uphold, govern,
work in, with, and for me; when
I am weakest and Sarhan busi-
est, that I may not be troubled
beyond what I shall be enabled
to beare; that I may finde
my help in need, my deliver-
thercoul, and shaz thou received
me to thy Kingdome of Glory,
Amen.

These among many other reasons
moves him to take this course.

- 1 Because the Lord expressly requires it.
- 2 Because it is most sure and comfortable.
- 3 Because to prepare for death
doth not hasten but qualifie it.
- 4 Lest deferring time present,
he be deprived of time to come;

for who knoweth what sudden
and fore changes a day may
bring forth.

5 It being most certaine he
must dye, and yet as uncertaine
where, where, or how.

6 That no outward priviledges
can prevent or comfort at
the time of death, but this course
can comfort, though not pre-
vent.

7 That others as likely to live
as himselfe are dead.

8 That the longer we put off
our preparation for death, the
more unfit we are and shall be
to dye.

9 That having in sincerity
though weakly dispatched this
great businesse, nothing can be
grievous unto us.

10 That when the Lord calls
for us, we have no more to doe
but in peace with cheerfulness,
to give our selves into his hands.

11 That he might give his
mind

142 30 *Vow, to be prepared*
mind the fuller satisfaction.

12 And be the more free
walk in all the narrow way
life to happiness.

13 That we are most un-
hereto, when sickness ceaseth
on us, and death threaten us,
having then too much to do
with our paines and other di-
stractions.

14 That this work being done
the greatest work is done that
can concerne us, and that as far
as we faile herein, we faile of
solid comforts.

15 That it is the best wisdom
by timely preparation for our
most comfort, to entertaine that
which all the world cannot keep
from us, and which be neglected
will certainly ruine us.

16 By this course we shall
much honour God, and benefit
others that see, know, or heare
of us.

Now for the exceeding many,
and

and most excellent benefits following this conscientable, carefull and constant course, besides what is mentioned before; for more brevity he referres you to those places of Scripture concerning death, and everlasting life, to be found in his collection of Promises, page 33. and 67. where also is more plentifullly explained what he understandes, beleeves and looks for in both these respects: Oh that my soule could sensibly say, Come Lord Jesus come quickly, ever so come Lord Jesus I beseech thee.

For conclusion of all.

To seeke, depend upon, and await for the Lords onely help and blessing in every respect.

Briefly thus;

IN the sense of his extreame ignorance, indisposition and dis-

disability to thinke, speake
doe the least good, and of his
most grievous ingratitude, sin-
fullesse, unbeliere in receyving
any good, and insatiable pron-
esse to all evill; to think of
himselfe meanly, to deny him-
selfe utterly, sincerely (though
he can at the best, but very
weakly) to crave of the Lord all
understanding, disposition and
ability to discharge each part
of his duty, and unfaulcyness
(though he cannot as he ought,
confidently) to look for all
mercy, grace and good from
the hand of Heaven; because the
Lord God who hath promised, is
most mercifull, therefore wil-
ling; most mighty, therefore able;
most faithfull, therefore must
performe it; be I never so
weak and unworthy, and what-
soever doth or may oppose it;
all onely because he is so plea-
sed, alone for his owne great
glory

glory, through the al-sufficient
merits and continuall meditati-
on of the Lord Jesus Christ, my
alone Saviour and Intercessor,
through whom I beleevc, and a-
wait undoubtedly and seasona-
bly to find it.

Another Exhortation.

Forget not O my soule upon
what occasions, and in what
manner thou hast vowed unto
thy God ; but remember to per-
forme them watchfully, faith-
fully, constantly, or else thou
makest way for all the wrath of
God to breake in upon thee ;
and consider, Oh consider, it is
a most fearfull thing to fall into
his hands being angry !

Lord enlighten my understan-
ding, strengthen my memory,
rectifie my affections, to know,
retaine and chuse ; grant me
feelingly to apply, and power-

H fully

fully to practise whatsoever by
thy Word thou hast revealed to
me, that may best please thee,
and that I have thus vowed un-
to thee, for Jesu Christ his sake
I beseech thee, Amen. Helpe,
forgive, accept and blesse I pray
thee, Amen. Yea, though I be
as I am, most weake, wretched
and unworthy, for thy mercy
and thy truthes sake, I beg of
thee, Amen.

*My good God, to thy great Name
be all the glory.*

F I N I S.

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